

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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Those who are taken with the outward show of things, think that there is more beauty in persons who are trimmed, curled and painted, than uncorrupt nature can give; as if beauty were merely the corruption of manners. — *Quintilian*.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, OCTOBER 21.

PROTRACTED MEETINGS.

This is a very common head to articles in most religious, and not a few secular, papers of the present day. We trust, however, that what we have to say will not be deemed unwelcome or unseasonable on account of our having adopted the common caption in this case. It is time that what are called Four day meetings, or Protracted meetings, and the excitement which is intended to be generated by means of them, were thoroughly looked into and frankly reprehended by all candid and intelligent people in community. This religious cholera morbus, this epidemic terror, this mental contagion will yet destroy all the vital principles on which our social and civil institutions are built, if no efforts are made to arrest the progress of the infatuation. Really we have fallen upon strange times indeed. The ancient order of things is overturned. The day of God's appointment for his public worship and praise is deemed of little importance in comparison with those of mere human appointment. Religion, as now explained, allows its disciples no time to practice the actual duties of life. All business, all the duties of social life, must be laid aside; and the people must run day and night after a set of visionary enthusiasts arrogating presumptuously the office of ministers of Christ! It is not strange, that these people should be fond of having the multitude run after them and do them reverence; the wonder is, that people love to have it so; that they should seem to covet the mental chains which their priests have forged for their necks; and act upon the ancient maxim, literally, that submission to a usurped authority is the easiest method of getting along with it. It is an humiliating fact, but as true as it is humiliating, that a majority of people love to be litted and ridden.

For ourselves, we have never descended so low as to become a personal witness of the scenery of a protracted meeting. We were never made to be hung for a hypocrite; and we cannot countenance by our example and presence what we believe to be wrong. But if half of what we hear from others and see in public prints be true, concerning the arts and management on these occasions, be true, we do think it is time—high time—that not only liberal prints, but the secular press and all the intelligent and candid portions of the community, should raise their voice long and loud against the present infatuation and dissipation. Let these visionaries go on undisturbed, accomplishing their diabolical and ruinous purposes, and every vestige of free inquiry and manly independence must be prostrated. We shall soon become a nation of fanatics—neglecting all that is valuable in science and the arts, and every thing else that concerns the improvement of society and the moral health of the body politic, to engage heart and soul in the grovelling and slavish business of running after ignorant priests—of men who would convert our civil government into an ecclesiastical hierarchy and enslave the bodies with the souls of their deluded and willing followers. We use strong language. The occasion demands it. We do in our very souls, regard the present operations to get up what are scurrilously called "revivals," as an affront to high heaven, as blasphemy in his sight. Call us infidels, for this, if you please; call us anything you choose, but we will speak truth; we will expose "spiritual wickedness in high places;" we will strip hypocrisy of its tinsel garb, and call things by their right names. The men who call these feverish excitements, by which they make their gains, the work of the Lord &c. do themselves know full well that they utter falsehood whenever they so denounce it. They know it is the effect of mere human arts operating mechanically upon the passions; they know it is their own work, in which the Lord has nothing to do or approve. But they dare raise their long faces and denounce it the work of the spirit, in the intent of thus carrying on the delusion, of thus gaining access to the materials on which they are to work. When we have seen the wickedness which these men conceal under the sanctimonious cloak of a pretended religion, we have shuddered at the awful extent to which a worldly ambition and a sectarian zeal will lead mankind.

There is, after all, reason to hope that God who overrules all things for good, will yet cause this wrath of man to praise him and restrain the remainder. As a punishment, he may for a time permit this scourge to pass over the land, this moral desolation to lay waste the empire of mind; but we trust in his mercy that he will finally bring good out of evil and after the whirlwind and the fire have done their devastating work, cause the still small voice of his truth to breathe on the desolated places and bring again the fruits of order and genuine religion.

We trust too, that the evils of this mischief may be made the unwilling instruments of their own destruction. The violence and the extremes to which their unbalanced zeal now leads them, must, we think, call down upon them a new and more formidable opposition from all the intelligent and sober men in community. No matter what men's creeds may be, whether for or against us, it does seem as if all candid people must perceive the unscriptural nature and ruinous consequences of present operations, and come to a determination with one consent to put forth their influence to arrest the progress of the disease which the spiritual physicians are endeavoring to spread in all parts of our land. In due time we trust God will bring them to this determination.

Must the people of this country submit to be priest ridden? Must they consent to be the slaves of a few men who are seeking earthly power through their present extraordinary efforts? We could hope for better things. At least, we know there are a few free spirits—men who love truth and hate hypocrisy, who, if we must sacrifice our liberties, will never become slaves but with the extinction of being. Very well do we understand the object of the revivals that are now got up. The orthodox, supposing they had attained sufficient strength, two or three years ago made an attempt on Congress to browbeat the civil government into an acquiescence with their anti-republican drags. Being defeated in the attempt, the word was given out from head quarters to every officer, subaltern, and private in their ranks, to turn their backs upon Washington and drive into the country amongst the people to beat up for new recruits, in the expectation of thus acquiring the requisite degree of strength. These jupious pretence of a supreme love of souls, is all hollow and absurd. Poster is their supreme object; and all their present efforts are directed to this grand object. Let the people look at this thing as it really is. Let them seasonably resist both the kisses and the threats of men who are ambitious for the sword of civil power and who never yet wielded it without coming to the end of their wickedness.

It gives us great pleasure to notice of late, that several of our most able and influential secular papers which have heretofore been studiously silent on all subjects of a sectarian nature, have taken a bold and decided stand against the operations of which we complain. This is as it should be. In the present state of things all editors owe a duty to society, which, if they have any independence, they should frankly and honorably discharge.

WATERVILLE COLLEGE.

Several weeks since we stated what was related to us by respectable persons present, that the President of Waterville College, Dr. Chaplin, in his address to the graduating Class just before the late Commencement, laid down a new, and to us a very singular, rule in relation to granting the honors of that College to students in future. The rule was, that hereafter the degrees would be conferred not on account of the proficiency of students in their studies, but on account of their orthodoxy—or what amounted to the same thing. At the same time we in very respectful terms invited Dr. C. to contradict the statement if he was not willing to have it circulated as true. This, if he is a friend to the College, we considered him bound under existing circumstances to do. He has not made such a denial, and therefore we infer that we reported him correctly. It will then be understood by all concerned, that hereafter the honors of Waterville College will be granted or withheld according to the orthodoxy or heresy of the students. The Legislature next winter will not be kept ignorant of this fact.

There is another fact in relation to this College which ought to be known. During a Four day meeting in Waterville week before last, the College exercises were suspended, no students could be heard in their recitations by the Faculty, and great pains were taken by the officers to operate upon the minds of the students with a view to make Calvinists of them. A more sectarian movement could not be made. There is a determination in the State at large that our Colleges shall no longer be sectarian, or they shall not enjoy the patronage of the Government. After next winter we hope to see a re-organization of the Boards.

REV. MR. ARNOLD.

We have not forgotten, that during the exposure of this clergyman's cruel treatment to the little boy, the Editor of the Christian Mirror was in a terrible rage; and while he extolled him as one of the most talented and pious of his clerical brethren, actually declared that no man ever suffered so much persecution for conscience and duty's sake as this same Rev. Samuel Arnold. Say a word against this holy man's conduct, and the Mirror would fly in your face in great wrath. Nay, if we mistake not, even the Judicial authorities of New-Hampshire, were impugned by this venacious print because it dared take cognizance of this pious man's conduct. Soon after the exposure of his conduct, Arnold published his account of the matter, in a book called "The Astonishing Affair," in which he labored hard to ridicule the poor little fellow who suffered from his cruelty. The Mirror recommended this book, and justified the course taken by its author. Our readers have not forgotten the story. It is but a short time since it attracted public attention.

We now invite the Mirror to wash his hands, wipe his spectacles and just read the following, which we cut out of the Boston Evening Gazette, a highly respectable secular journal. It appears as an extracted article in that paper.

A writer in the N. H. Patriot states that Rev. Mr. Arnold, of Ossipee, who was tried last fall at Dover for abusing a child, lately attended at a four days' meeting at Sandwich and was caught in an "astonishing affair" with a girl, a recent convert; that his parish dismissed him, and that he then converted what property he had into cash, not even sparing his wife's silver spoons, and ran away with his hopeful convert to parts unknown.

We recollect that some of our orthodox neighbours hereabouts accused us of doing great injustice to Mr. Arnold by relating the acts of his cruelty. They knew him to be a most worthy and respected minister of their order—one who was really born again and could not fall from grace; and our relating the truth of such a pious man was set down as malignant slander. What will they say now! Will they not allow that there is a possibility of their being mistaken sometimes, and that we may as often be right?

GENERAL CONVENTION.

"The General Convention of Universalist of the New England States and others," held its annual session in Barre, Vt. on the 21st and 22d ult. Rev. H. Ballou Moderator, and Rev. W. Bell and Rev. T. Whittemore, Clerks. Several Resolutions were passed relating to Resolutions adopted by a "Convention of Restorationist Ministers and Delegates assembled in Mendon, Mass.," denying sundry statements in the letter, declaring that the General Convention has never departed from the Profession of Faith adopted in Winchester, N. H. in 1803,—denying that those ministers had ever been "excluded" or "expelled" from the Councils of the Convention, or that they had ever been treated in a manner inconsistent with Christian candor and kindness, &c. Measures were taken to organize a General Convention of the U. S. The plan is that Conventions be formed in the several States, and that these be invited to meet the General Convention at its next meeting to consult on measures whereby a General Convention of the U. S. may be organized, which shall extend its jurisdiction over the several Conventions of our order in the United States. Three Societies were received into fellowship, and licenses to preach were granted to Mrs. J. Anness and H. F. Sterns. Sermons were preached by Mrs. M. B. Ballou, T. F. King, T. Whittemore, S. Streeter, H. Ballou and W. Skinner. The circular is written by Dr. Skinner.

The next meeting of the Convention will be held in Concord, N. H. on the 31 Wednesday and following Thursday in September 1832.

KENNEBEC CONFERENCE.

This Conference embraces all the Amiaian Calvinistic Congregational churches (we give them the designation which Dr. Ely contends for) in the County of Kennebec, with one in Lincoln County. The whole number is twenty. Their "Report on the state of Religion for the year ending Sept. 21, 1831," has just been published in the Mirror. We have waited with some interest to see this document for some time—being curious to learn the exact success of the violent and unparalleled exertions within the year past. The result astonishes us. We did suppose that they must have succeeded to a greater extent in their operations. Out of a population of fifty thousand souls it appears

they have made but 169 proselytes. From this number is to be deducted 41 who have been excommunicated, dismissed or died—leaving a net gain of but 128. This is considerably short of their proportion out of the natural increase of population in this county. So that, on the whole, notwithstanding all their protracted meetings and published accounts of flaming Revivals, they have actually gone astera within the last year in their comparative strength in the County. We have reason to bless God, that their machinations have not been more successful. Still, away off in New York, Ohio &c. great accounts are in circulation of the "Lord's doings" in Kennebec, of sweeping revivals, destruction of heresy &c.—enough to astonish the natives. We suspect all their stories are of a piece with these false and exaggerated statements.

MORE VICTIMS.

It is stated in the secular prints that a young lady in New York drowned herself on Thursday morning the 6th inst. under the influence of a religious frenzy created at a "protracted meeting."

The Portsmouth Gazette informs, that a woman in that town attempted to drown herself on Thursday afternoon, by leaping from Shepley's wharf into the river. "She was laboring under a religious excitement, occasioned by attending a four day's meeting."

Such cases multiply rapidly all around us. Any man or any set of men who should go out into society under any other cloak than that of religion and become the instruments of causing so much insanity and death as are produced by "four day" preachers, would soon be recognized by the civil authorities and held to answer for the mischief they occasion.

"Is this true?" The Author of a new book entitled "A Book for the children of Maine," says, "Every person will choose that occupation by which he can get the most money, or live most comfortably and happily." The editor of the Baptist Advocate, Mr. A. Wilson, is offended at this statement and imperiously inquires—"Is this true?" The Author of the Book we suppose was led to this conclusion by noticing the conduct of orthodox preachers and Missionaries.

ERROR CORRECTED.

The printer committed an error, week before last in setting up the Order of public Exercises at the Kennebec Association in Wilton. The error was occasioned by overlooking two lines in the services of Thursday P. M. and inserting a part of the Morning with a part of the Afternoon exercises. In reading the proofs the mistake escaped our notice at the time. We therefore give below the exercises of Thursday entire.

Morning.

1. Prayer, Br. S. Cobb. 2. Sermon, Br. S. Brimblecom, James, i. 27. 3. Concluding Prayer, Br. B. Bursley.

Afternoon.

1. Prayer, Br. Z. Thompson. 2. Sermon, Br. S. Cobb, Heb. ix. 6. 3. Closing Addresses, by Br. S. Cobb. 4. Concluding Prayer, Br. E. Wellington.

MINUTES.

Of the proceedings of the "Penobscot Association of Universalists" at its 5th meeting, convened at Charlestown, Me. Sept. 28th and 29th, 1831.

On account of the rain the Council was unable to organize Tuesday evening.

Wednesday Morning 8 o'clock.—Met at the Hall of Br. J. Gallison. United in prayer with Br. F. Mace, and Council was organized by choosing

Br. F. MACE, Moderator.
Br. G. CAMPBELL, Clerk.
Br. B. BURSLEY, Ass't Clerk.

1. Chose Brs. Geo. Campbell, Joseph Gallison, Benj. Tilton and Royal Copeland Committee to make arrangements for the Services of the Sanctuary.

Adjourned till 4 o'clock P. M.
2. Wednesday, 4 o'clock, P. M.—Met and proceeded to examine the letters from Societies and the certificates of Delegates. The following were present and answered to their names, viz: Jeremiah Abbott, Royal Copeland, Asa Spooner, Jonathan Farrar, Dexter, Sylvanus Cole, Winthrop Chapman, Josiah Avery, Exeter; Marshall Merrill, Samuel Pingree, Elias Merrill, Parkman; Thomas Perry, Freedom; James Gower, Abbot; Cotton W. Harper, Milo; Thomas Smith, Jona. Hilton, Henry D. Watson, St. Albans; Nathan C. Davis, Palmyra; Simon Lord, Frankfort; Daniel Merrill, John Haley, Levant; Wm. Stevens, John Bennett, Isaac Wharf, Guilford; Hiram Stacy, Henry Coy, Sanguerville; A. S. Patten, Asa Sprague, Dover; Stephen Rollins, Joseph Gallison, Benj. Tilton, Joseph Bridgman, Charlestown. Total 31.

Adjourned.
Thursday Morning 8 o'clock.—Met according to adjournment, and united in prayer with Br. E. Wellington.

3. Chose Brs. James Gower, William Frost, Jona. Farrar, Simon Lord and Asa Sprague, Committee to report a list of Delegates to attend the Maine Convention. This Committee subsequently made report of the following list which was accepted: viz.—Br. James Gower, Asa Sprague, Jeremiah Abbott, Joseph Thompson, Amariah Mero, Geo. Lancy, Charles T. Holland, Peter Osgood and William Gallison, as Delegates; and Samuel Pingree, Jr., William Campbell, Asa Edmunds, Charles Campbell, as Supernumeraries.

4. Chose Brs. B. Bursley, A. A. Richards, F. Mace, Committee on Fellowship and Discipline.

5. Voted, That the First Universalist Society in the town of Abbot be received into the fellowship of this Association.

6. Voted, To accept the report of the Committee on Fellowship and Discipline, recommending the ordination of Br. Geo. Campbell by this Council.

7. Voted, That as the Committee chosen at the last meeting to see if the Constitution of this Association needs amending, and to report at this meeting, were provisionally prevented from here reporting, they be continued as such Committee and be called upon to report at the next meeting. This Committee is composed of the following brethren, viz: James W. Hoskins, A. A. Richards and Jedediah Her-

8. Voted, That the fellowship of this Association is extended to Br. Geo. J. Leonard, of Albion, as a Preacher of the Gospel.

9. Voted, That Br. J. W. Hoskins appoint the time and place of the next meeting of this Association.

10. Voted, That the Clerk prepare the Minutes of this meeting, together with a Circular Letter, for publication in the Christian Intelligencer.

11. Voted, That the thanks of the Association be presented to the Universalist Society in Charlestown for the kindness, cordiality, and christian liberality, with which we have been received and entertained during this meeting.

After uniting in prayer with Br. Wm. Frost, the Council adjourned sine die.

FAYETTE MACE, Moderator.

Geo. CAMPBELL, Clerk.

B. BURSLEY, Ass't Clerk.

ORDER OF EXERCISES.

Wednesday Morning.—Reading the Scriptures and Introductory Prayer by Br. A. A. Richards; Sermon by Br. F. Mace; Concluding Prayer by Br. Wm. Frost.

Afternoon.—Prayer by Br. B. Bursley; Sermon by Br. A. A. Richards; Prayer by Br. G. Campbell.

Evening.—Sermons were preached in different parts of the town, by Brs. Wm. Frost and E. Wellington.

Thursday Morning.—Prayer by Br. W. Frost; Sermon by Br. E. Wellington; Prayer by Br. A. A. Richards.

Afternoon.—Ordination Services. Prayer by Br. B. Bursley; Sermon by Br. F. Mace; Ordaining Prayer by Br. Wm. Frost; Charge and delivery of the Scriptures by Br. Wm. Frost; Right hand of Fellowship by Br. B. Bursley.

Addresses to the Ministers, Delegates, Society, Choir and Congregation, and expression of thanks to the Calvinist Baptist Society in Charlestown for generously opening to us their commodious house of worship, by Br. F. Mace; Closing Prayer and Benediction by Br. G. Campbell.

Evening.—Sermon was preached in the west part of the town, by Br. B. Bursley.

Ministers present.—Wm. Frost, Dexter, F. Mace, Strong; B. Bursley, Guilford; A. St. Clair, Sullivan; A. A. Richards, Parkman; E. Wellington, Livermore; G. P. Leonard, Albion; G. Campbell, Charlestown.—8.

CIRCULAR.

Brethren,—Our Common Father, "who is good to all and whose tender mercies are over all his works," has again permitted us to enjoy a season of true refreshings;—to meet together in our annual Association—where we have been allowed to consult in happy fellowship concerning the course we ought to pursue as laborers together in the vineyard of our Lord—where we have feasted upon the rich bounties of his love, in the sweet enjoyment of mutual faith and fraternal affection. In the interchange of sentiments and mutual congratulations, the tongue could but speak forth the praises of the Most High, while the soul was animated by that hope that maketh not ashamed because the love of God is shed abroad in the heart.

In the Sanctuary we were made to joy in the Lord, and to rejoice with joy unspeakable and eminently glorious. The path of pure and undefiled religion was shown to be so bright, beautiful and delightful that none could attentively listen, and not turn their faces towards Zion with anxious desires to be her inhabitants and enjoy her felicity. And while we listened to her joyous songs, chanted by a choir of singers, who generously came to give elevated life to our devotions, and whose excellent performances entitled them to the expression of our heartfelt thanks, and the tribute of our unqualified approbation; we could not but feel that her borders were enlarging; that the redeemed of the Lord were fast coming to her with songs and everlasting joy upon their heads; were obtaining joy and gladness while sorrow and sighing were fleeing away. And in our hearts were kindled the warm and joyous emotions of gratitude, thanksgiving and praise, while we looked forward in the light of the truths we heard demonstrated and proclaimed—the lost wanderer returned;—the last enemy to the reign of life, light, righteousness, peace and joy, by the Lion of the tribe of Judah, destroyed,—and tears wiped away from off all faces.

Although the rainy weather, and the Regimental Reviews in adjoining towns on the 27th and 28th prevented very many of our brethren whose hearts were with us, from attending in person; yet considering these circumstances, we had a very full meeting. You perceive by the Minutes that a large number of Delegates were present. And our lay brethren generally manifested an awakening zeal in the good cause, and showed that they had not forgotten the assembling of themselves together as the manner of some is. Ministering brethren present, few. And some Societies were not represented from which we hoped and expected to hear and to receive some cheering intelligence.

The accounts from different quarters—from the Churches and Societies represented—were encouraging and evinced that there is nothing wanting but more virtue, zeal and faithfulness amongst us the professed friends of truth, to ensure her a complete and speedy triumph in this section of our Lord's heritage. When we consider the change that has taken place within the limits of this Association during the last ten years; that, where our venerable, much esteemed and highly useful, Br. Wm. Frost, whose labors of love have been signally blessed to the promotion of truth, first came amongst us about nine years ago, there was but one organized

Universalist Society east of the Kennebec and now we find Societies formed and forming in the most of our towns, churches gathering, meeting-houses built, and after another lifting their spires towards heaven, public laborers, fearless heralds of the cross multiplying, and going forth declaring glad tidings, and the spirit of love and inquiry and examination still more and more prevailing; how can we in view of these things, but exclaim with gratitude and admiration, "What hath God wrought? The Lord reigneth, let the earth rejoice." O, our brethren, let us be animated and induced to more faithfulness, steadfastly abounding engagedness in the delightful work of philanthropy before us; for we know that our labors in the Lord shall prove in vain.

One brother, as you perceive by the Minutes, received the fellowship of the Association as a licentiate, who gave us reason to hope that he will prove a highly useful co-worker in the fields now waiting for the harvest. We bid him welcome to the crosses and crowns of the spiritual warfare in which he has manfully gone forward to be engaged. May our Father's rich benediction rest upon him in all his christian labors, and make him faithful to the end.

On another, you perceive, the Council saw fit to confer ordination. The solemnities of this occasion were very impressive and deeply interesting,—more especially to the writer. May the instructions and advice there received, never be forgotten; the kindly feelings then awakened never die; the solemn impressions thus made, never be effaced.

Br. St. Clair was providentially prevented from acting in Council and taking part in the services of the sanctuary, by sudden indisposition. He was, however, recovering when he left Charlestown. We pray that his sickness may prove a "blessing in disguise," working "out of him a far more exceeding, eternal weight of glory."

Our Calvinist Baptist brethren in Charlestown generously opened to us their commodious Chapel, and gave proof of the opinion that there is at present increasing charity and growing liberality amongst the contending denominations of christians.

Now, brethren, in view of the rich temporal and spiritual blessings we enjoy, and the great work in which we are engaged, what manner of persons ought we to be? Ought we not always to be spiritually minded and devotional? Ought we not to be on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another? Is it not our duty and our good to "be clothed in humility," to do nothing be done through strife or vain glory; but in lowliness of mind to let each esteem others better than themselves? Brethren, let us "be kindly affectionate one towards another in brotherly love, honor preferring one another." Let us put on that "charity which is the bond of perfectness and let the peace of God be in our hearts, to the which also we are called in one body; and let us be thankful." Let us hear and treasure up these important words of the great apostle to the Gentiles: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." AMEN.

Per order, GEO. CAMPBELL.

ORIGINAL COMMUNICATIONS.

The following candid remarks on operations at the late "protracted meeting" in Hallowell, came from me; but they are entitled to consideration. The article carries in itself, internal evidence, satisfactory to our mind, that the writer is not himself a sectarian having any prejudices to gratify, but that his reflections are such as naturally arise in the mind of a religious inquirer. We do not deem it necessary to answer his questions formally. They carry their own answer in themselves. To say that Christ set an example of or sanctioned in any way, such religious dissipation as is prevalent in these times, would be a most serious reproach upon his character. This is the age of new inventions—of which the orthodox "four day meetings" is not the least wonderful. We do think, with the respectable Editor of the Boston Evening Gazette, that "it is incumbent on the secular press to point out the grossness of the ignorance and denounce the baseness of the bigotry," by which these meetings are desolating all that is fair in American Christianity.

[For the Christian Intelligencer.]
MR. EDITOR,—As an anxious inquirer after truth, I wish through the medium of your columns, to make a few statements, and to ask a few questions concerning those statements; and I have no doubt that, as a christian teacher, you will give me, and others who may be in my situation, all the information which you think will be of benefit.

I have always been taught to respect christianity, and to look with reverence to those who are set for its defence, and I can sincerely say, that the desire of my heart is, that practical christianity may spread to the four corners of the earth. From my early childhood I have supposed gospel ministers to be the shepherds of the flock of God; but as I have passed from childhood to youth, and from youth to early manhood, I have observed many things in the conduct of some of them, which seem to whisper in my ear that they are hirelings, and care not for the sheep; and recent occurrences which I have witnessed have induced me to communicate them to you, and learn of you if there things should be so.

Perhaps you are aware that the congregational christians held what they call

RELIGION.

MORTALITY AND IMMORTALITY.

MISCELLANY.

September has been marked by the occurrence of several important events; such as the battle of Poitiers in 1356, the battle of Newbury in 1642, the great fire

Perpetual Fire.—In the Peninsula of Abekheton, in the Province of Schirwan, formerly belonging to Persia, now to Russia, there is found a perpetual, or, as it is

A SERMON on the above text, by Rev. T. F. King,
second edition, for sale by P. SHELDON.
Gardiner, Aug. 31.

A FLOUR for sale by **P. SHELDON.**

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